

Vol. 20, No. 5

February, 1949

CATHOLIC BOOK WEEK
BROTHER AURELIAN THOMAS, F.S.C.

**READ WISELY, SHARE TRUTH:
SOME IMPLICATIONS**

PHILLIPS TEMPLE

25 BOOKS FOR LENTEN READING LIST

RT. REV. MSGR. FULTON J. SHEEN

READING, THINKING, AND LIVING

ABIGAIL Q. MCCARTHY

SHALL COMICS BE THEIR IDEALS?

SISTER MARY MARGARET, O.P.

NEWS AND NOTES

BOOK NOTES

Compton Comment

COMPTON'S is certainly fortunate! The fatter its volumes grow, the more the encyclopedia is admired! The 1949 edition, which came off the press last week, is expanded by 348 pages. Since World War II ended, a total of 836 pages has been added, which is the equivalent of more than two volumes.

In the 1949 edition alone, 42 new articles were added or replaced older ones; 341 articles were extensively revised; 162 articles underwent minor changes. A total of 1,368 new illustrations went into the edition. Of these, 101 were maps, 29 were direct-color photographs, and 20 were miscellaneous illustrations reproduced in full color. Indexing required changes on 834 pages, which represent 94.5 per cent of the total index.

Obviously there isn't room on this page for the bare beginnings of the story of this one year's program of continuous revision.

Perhaps the new state fact summaries will be the most used of the added materials, for on the four new pages added to each state article we have accumulated a mass of information sought every day in almost every school and public library. Each of these sections starts with the origin of the state name and nickname, if it has one, a picture



of the state seal, information on state flag, song, flower, etc.

There is detailed information on state industries, occupations, products and production, transportation and communication. A map locates

national and state parks, also chief places of interest. All this information is amplified in the text. There are sections on government and education, the latter including information on both schools and libraries. A chronological table of historic events and a section on notable persons are among other useful features. For this project we organized a special staff and two or more consultants in each state worked with us as advisers and in verification of data. Many of these consultants were librarians.

As everyone who is familiar with Compton revision policies knows, when we enter a subject-matter area, related articles are given careful consideration. In line with this policy, all state articles were revised, and most of the articles on American cities were rewritten or revised. Again we are greatly indebted to librarian-consultants for the aid which they gave on the city program.

More about this new edition later! In this column there is only enough space left to say *no increase in price*.

L. J. L.

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READING, THINKING, AND LIVING¹

By ABIGAIL Q. MCCARTHY

Editor, *BOOKS ABOUNDING*, St. Paul, Minnesota

"It is wisely said that the business of poetry is not to save the soul but to make the soul worth saving; and the same applies to all art."—Gerald Vann, O.P., *Awake in Heaven*

If we are to give serious consideration to literature as a bulwark against secularism I can think of no more important distinction than the one made here by Father Vann. Secularism is a state of disorder—because there can be no order if the Source and the End are disregarded. This disorder wreaks havoc in the way in which the arts are related to total living and thinking. In general this disorder tends to give too much importance to the arts—considering both their evil and their good effects. "Secularism is doing more than anything else to blight our heritage of Christian culture, which integrates the various aspects of human life and renders to God the things that are God's", said the bishops of the United States in their famous statement of November 16, 1947. If we are to re-integrate the various aspects of human life so that we can render to God the things that are God's we have to know what the order of these aspects is.

Specifically in the case of literature we have to know where it fits into the scheme of things. We have to know what its business is. We have to know what literature is *for*. Father Vann tells us quite definitely what it is *not for*—its business is not to save the soul. Its business is not, then, to plead, to preach, to exhort. Its business is not to persuade. Its business is not to bear witness. Once we have that clear, we are saved from many of the errors into which people are prone to fall in discussing literature and secularism. It is too easy to think that the answer to secularism is sectarianism . . . that the way to fight secularism with books is to read and to recommend only those books which are easily labelled Catholic. If we

look on literature as a means of saving the soul, we are forced to look on it as propaganda and to judge it accordingly. Almost all the uproar in Catholic circles about modern Catholic writers stems from so-called Catholic critics who do not know what literature is, who think it is propaganda. But literature is not propaganda. It is the created record of human experience, the most complete record of experience we have because it is a record of total experience. It is a record of man's emotions as well as of his thought, of his body as well as of his mind, of his heart as well as of his soul. It is not a record of his thinking alone, or of his doing, but of his being.

The poet or writer is not a thinker in the lofty sense of the philosopher or the theologian, although he may know his philosophy or theology as well as the next man. The important point is that if he is a good artist it doesn't make much difference whether he is in command of theology and philosophy in a systematized way or not. Because his is a different way—and one just as authentic—of knowing and expressing reality. He is a see-er—one who sees farther and more clearly than other men. And what he sees is humanity. Again, if he is a good artist with a clear-seeing eye undimmed by preconceptions and prejudice, the humanity he sees will be humanity under God and destined for God because he will see humanity just as it really is. If he does that, pagan or non-pagan, he will record the experience of persons, each one of infinite value, each one subject to sin and weakness, each one capable of free human acts. And all that presupposes God. One could almost say that the best literature has never been a victim of secularism in the way that politics or education or business has been—by its very na-

1. Paper read at the meeting of the Minnesota-Dakota Unit, St. Margaret's Academy, Minneapolis, Minnesota, November 26, 1948.

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ture it could not be. In a secularized age the second part of the adage quoted by Father Vann has special significance—*literature makes the soul worth saving*. But how?

By "humanizing" the person. By awakening his potentialities. By stirring his awareness to truth and beauty in many ways under many forms. By extending his vicarious experience so that he has a measure for his own actual experience.

Let us see how this works out in the case of one person—a young person living in our secularized society. Let us suppose that he or she lives in one of our big Twin City parishes in what is spoken of as a good middle-class neighborhood. The family is a good Catholic family as the term is generally understood today. The child is sent to a parochial school. The members of the family attend Mass, usually together, receive the sacraments regularly, and so on. Perhaps they have family rosary, are attentive about grace before and after meals, even have the home dedicated to the Sacred Heart. Nevertheless that child is a victim of a secularized society. The family has no organic relation to its neighbors. The members are bound to the members of other families by no ties except those of propinquity. "Expediency, decency, propriety" govern their encounters rather than Christian justice and charity.

Unless the family is very unusual, the child judges people almost unconsciously in terms of what they have. His or her concept of ethics is bound to be conditioned by that of the secularized business and professional world which shapes his father's ethics. His mother will be very much influenced by the customs observed in the neighborhood, by our culture, which stimulates desire on every level. The family recreation will be machine-made, furnished by the radio, the movies, and television as soon as they can afford it. The big holidays will be the *getting* ones—Christmas, Thanksgiving, birthdays. This is an atmosphere in which the Christian law of love has a very hard time taking root. Despite the honest and well-intentioned efforts of parents and school, the child is apt to grow up nice, clean, healthy—and insufferably smug, with very little capacity for the understanding of his fellow man.

Add to all this the fact that the young are very seldom capable of real spirituality. They take on the protective coloration of piety in much the same way that they take on school spirit. (This is an arbitrary statement and I would like to fall back on authority for support. The Capuchin writer, Father Kilian J. Hennrich, long a worker with youth, makes the statement quite tersely in his book *Forming a Christian Mentality*—a book about the combating of secularism, by the way. He says, "During the earlier part of human life there is no true spirituality. There are few exceptions to this general rule.")

What changes, if any, could literature make in the life of the young person we have taken for an example? Obviously he or she needs to learn other values and to know other persons outside his own milieu: other and better values if he is ever going to accept the best values with his whole self, mind and heart; other persons because, being young, he must have life in the concrete. Think of the lives portrayed in the children's classics and contrast them with the comparative aridity of the life I have outlined above. With that contrast in mind we can understand more fully what C. S. Lewis, Oxford lecturer and novelist, means when he says, "The task of the modern educator is not to cut down jungles but to irrigate deserts."

Do you remember the opening scene in *Little Women*—the bustle and warmth and self-sacrificing love of the poverty-stricken little Christmas celebration and the eagerness with which the four girls shared the unexpected Christmas dinner with the poor Hummel family? I imagine that it would seem a little fusty and sugary to us if we were to read it now, but the fact remains that any child who is caught up in the story of Meg, Jo, Beth, and Amy and grows to love them, as generations of child readers have done, will come away with a newly awakened sense of values, too. She will know a little more of the heights and the depths in the purely natural sense—reverence for parents, fraternal love, personal responsibility, above all, a scorn for material values. Many of the same values come through in the charming story of *Heidi* as well as a deeper understanding of very different peo-

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ple with very different customs. A great deal depends on the reader, of course, but almost all the classics for the young are rich in springs which will irrigate the aridity of the secularized and standardized life. There is the knowledge of human misery to be gained in *Oliver Twist*, respect for physical courage and strict personal honor in *The Virginian*, the fundamental interestingness of all persons and the importance of humor in *Tom Sawyer* and *Huckleberry Finn*. There is a sense of wonder and a ripening of the imagination in the response to the fantasies and fairy stories which should ultimately waken the mind to the marvels of God's creation—but Chesterton has discussed that very thoroughly and much better than I can do it here.

On the adult level this theme of the power of literature to prepare the soul for saving has been provocatively discussed by the German Catholic writer, Franz Joseph Schoeningh, in a recent issue of *Hochland*, a German Catholic magazine of literature and discussion.² If a Catholic child today grows up in an atmosphere of secularism, in which men exclude God for all practical purposes of living, the Catholic adult steps out into a world of men who are not only godless but *incapable of God* because by their preoccupation with material things they have stunted their own spiritual faculties of reason, will, and affection.³ The temptation for Christians to withdraw from this world entirely and start anew is certainly a strong temptation. But it has been condemned as just that by such eminent thinkers as Cardinal Suhard—indeed, by the Holy Father himself. Schoeningh labels this withdrawal as an "illusory return to the catacombs . . . it leads on the one hand into the stuffy lowlands of little treatises and plaster images and on the other hand robs us of a priceless spiritual heritage which, although it may be wrought by non-Christians, nevertheless multiplies and strengthens the *praeambula fidei*, the rational bases of faith so needed by many young souls today if they are to find

the faith or find their way back to it." He cites the works of Thornton Wilder as an example. Neither Wilder's *Our Town* nor *The Skin of Our Teeth* are Christian in any significant sense, as he points out, but they "dredge up for the Christian Faith many a problem which thoroughly concerns the Christian and should be interpreted by him". In both plays metaphysical, even theological, questions are raised: "our so-called reality is exposed in its deep ambiguity and its multiple stratifications, and that greedy monster, Time, is unveiled in all its frightening relativity by narrow but piercing rays of eternity".

Just what this aspect of literature can mean in a life is evidenced by the experience of Thomas Merton, the young poet who became a Trappist monk after his conversion. In his autobiography, *The Seven Storey Mountain*, he gives great space to the part that modern art and literature—in fact all art and literature—played in his conversion. T. S. Eliot, Aldous Huxley, Franz Kafka, even James Joyce, played a part, but he has most to say about the effect of literature on his thinking in connection with the teaching of Mark Van Doren at Columbia. And it is this part especially which is rich in fruitful suggestion, I believe, for teachers, librarians, and critics who are concerned about the role of literature in lives. The most wonderful thing about Van Doren in Merton's eyes was that he taught literature as *literature* . . . not as anything else.

"It [Van Doren's course] was simply what it was supposed to be about . . . in it literature was treated, not as history, not as sociology, not as economics, not as a series of case-histories in psychoanalysis but, *mirabile dictu*, simply as literature . . . I thought to myself, who is this excellent man Van Doren who being employed to teach literature, teaches just that: talks about writing and about books and poems and plays: does not read into their poems a lot of subjective messages which were never there? . . . Who is this who really loves what he has to teach, and does not secretly detest all literature, and abhor poetry, while pretending to be a professor of it?"

2. Schoeningh, Franz Joseph, "The Christian and Contemporary Culture", in *Hochland*, October, 1947. This article, translated and abridged by Abigail Q. McCarthy, was later published in *Books Abounding*, March, 1948.

3. See editorial "Diagnosis of Atheism", in *America*, November 20, 1948.

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Literature can play only its own part in the renewal of Christian life, the only answer to secularism. It can do that and no more. We cannot expect it to do more if we are to have all things in order. In the description of another course with Van Doren, Thomas Merton explains further what literature can do.

"It was the best course I ever had at college. And it did me the most good, in many different ways. It was the only place where I ever heard anything really sensible said about any of the things that were really fundamental—life, death, time, love, sorrow, fear, wisdom, suffering, eternity . . . the material of literature and especially of drama is chiefly human acts—that is, free acts, moral acts. *And, as a matter of fact, literature, drama, poetry, make certain statements about these acts that can be made in no other way.* That is precisely why you will miss all the deepest meaning of Shakespeare, Dante, and the rest if you reduce their vital and creative statements about life and men to the dry, matter-of-fact terms of history, or ethics, or some other science."

There is more but I cannot quote it here. I am quite sure that all Catholics interested in literature will read *The Seven Storey Mountain* for themselves very soon if they have not already done so. We should all be very grateful for this statement written so discriminatingly by a man vowed to the contemplative life. He has put this sort of literature behind him now, but that does not mean, as you see, that he does not see it as good and does not recognize its worth to himself.

The conclusions are obvious. We must take literature as it is. We can use it to illuminate life. Perhaps we can use it indirectly to educate the emotions. But we must resist the tendency to think that the effect of literature is harmful or negative if it is not explicitly Christian and spiritual. The ground for spirituality must be prepared. Literature is one way of preparation. As the psalmist says, "Thou madest ground ready for it, and it struck root and filled the land." If combating secularism is analogous to watering a desert then the inhabitant

must be made dissatisfied with the desert before he can appreciate the free flow of waters. Too many of us are so used to the desert of secularism that we prefer it to the green and watered plains of the Lord. Therefore the shock of awareness which comes as a result of reading Aldous Huxley's terrible *Point Counterpoint* or Evelyn Waugh's *Vile Bodies* may be much more for the soul's good at a certain point in its development than would be St. Teresa's *Autobiography* or the *Imitation of Christ*. The latter must come, of course, but in due time, in the proper season, as the Biblical phrases have it.

Lest it seem that I have somewhat underrated the role of literature in this appraisal, I would like to point out that writers were truly seers in this matter of secularism. The condition known as secularism grew as a result of man's satisfaction with himself. One of its most distinguishing marks, according to the bishops, is the lack of the "saving sense of sin". In French literature an awakening to the hollowness of man's claims to glory and greatness dates back to Baudelaire in the first half of the nineteenth century. Baudelaire was anything but edifying as a writer—but let us remember it is not a writer's place to edify. Baudelaire could hardly be called a Christian, yet it was his strong sense of evil and his passionate longing for Truth which prepared the way for the great French writers to follow—Bloy, Claudel, Péguy especially, and Mauriac as well. Baudelaire influenced T. S. Eliot too, and it was Eliot's powerful poem *The Wasteland* which set a whole generation of poets to contemplating the horror and futility of the modern world. Without Eliot we would, very likely, not have today Catholic poets like Thomas Merton and Robert Lowell. (Yet there are many who deal with literature—I hesitate to call them teachers or critics—who think *The Wasteland* a shocking and senseless poem.) These examples could be multiplied. It could be pointed out that James Joyce, apostate that he was, has had a beneficent effect on Catholic literature by cutting through a lot of sham, by calling false values into question. That is true, too, of such writers in our own country as Hemingway, Farrell, Dos Passos. It is still true of Thornton Wilder and writers like him, as Schoeninger pointed out.

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In a somewhat odd and inverse way they are responsible for the Catholic writers who are entering the main stream of American writing in their own full right. Their effect has been somewhat that which Helen Iswolsky, author of *Light before Dusk*, attributes to André Gide and Marcel Proust:

"They made us face the important problems of our day and even when we did not agree with them, they provoked lively reactions in our midst and led to new and fruitful discoveries. The Catholic literary school which developed. . . was a manifestation of this reaction."

I have not made special mention in this paper of the great English and American Catholic writers. Insofar as their writing is really good, insofar as it is really true to the function of literature, it is part of the great cultural stream of Christendom in which the Greek dramatist and Dante, Shakespeare and St. Augustine move together as writers recording human experience. It cannot express that which is beyond the human imagination of its readers. We must remember that the pens of the

great literary saints falter and stumble in trying to express the inexpressible.

I can think of no better closing than these words of Thomas Merton (I make no apologies for leaning so heavily on his wisdom; we have waited long indeed for a man called to special holiness who is also a man of letters in the true sense of the term):

"All our salvation begins on the level of common and natural and ordinary things. (That is why the whole economy of the Sacraments, for instance, rests, in its material element, upon plain and ordinary things like bread and wine and water and salt and oil.) And so it was with me. Books and ideas and poems and stories, pictures and music, buildings, cities, places, philosophies were to be the materials on which grace would work. *But these things are themselves not enough. . .*"

It is of this that we who are interested in literature must be mindful in restoring all things to Christ. "The business of poetry is not to save the soul but to make the soul worth saving."

SHALL THE COMICS BE THEIR IDEALS?¹

By SISTER MARY MARGARET, O.P.

Librarian, St. Agnes Academy, Memphis, Tennessee

"Youth Must Have Ideals" was the title of a paper read by Brother I. Damian, F.S.C., at the Tenth Annual Meeting of the Midwest Secondary School Department, N. C. E. A., in Chicago, last Spring. Quoting Father Fulgence Meyer's book *Youth's Pathfinder*, he said, "Youth is at the same time the most beautiful and the most dangerous period of life; it can be the most blessed, or the most fatal of seasons. It is the time of poetry and romance, of dreams and visions, of aspirations and ambitions, of the noblest impulses and the grandest resolves. But it is also

the season of inexperience and immaturity, of impulsiveness and impetuosity, of overweeningness and conceit, of hasty ideas and undigested plans and precipitate action. If in youth the traits of virtue and character are more promising, the germs of vice and evil-mindedness are more deadly. By one heroic decision a young person can lay the foundation of future greatness; and by one misstep a youth can start headlong and irresistibly to utter and irretrievable ruin."

During such a formative, such a beautiful and dangerous, period of growth, are we going to stand by and let our young people fill their minds with the vivid pictures shown them in comic books? Are we going to let

1. Paper read at the meeting of the Memphis Unit, Mid-South Conference, Memphis, Tenn., October 2, 1948.

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them aspire to be "supermen" and "wonder women"? Are we going to let comic books nourish the germs of vice and evil-mindedness that are present within them? Or, are we going to set before them books that will satisfy their hunger for poetry and romance? Are we going to supply books that will give them dreams and visions of conquests other than those of outwitting Dick Tracy? Are we going to foster ideals that will strengthen the traits of virtue and character so promising in these young people?

To such a catechism we must, of course, as Catholic librarians and teachers, answer NO to the first three questions, and YES to the second three. Have we been doing our part until now? Have we been trying to counteract the lack of style and ethics, the appeal to illiteracy, the bad grammar, the toughness, the cheap thrills, the imbecile laughter, of such publications, by presenting books that would create a love for the highest in culture rather than the lowest, or even the mediocre? The format, the cheap newsprint, the ugly type, the vulgar drawings, the crude coloring, violate all the concepts of art, and destroy in the child an appreciation for the good, the true and the beautiful.

Over eight years ago, Sterling North of the *Chicago Daily News*, tried to rouse the parents and teachers to band together to break the comic magazines. In a stirring editorial entitled "A National Disgrace", he stated that ten million copies of these magazines are sold monthly—"lurid, sex-horror serials depending for their appeal upon mayhem, murder, torture, abduction—often with a child as the victim". Since this blazing invective, which was widely quoted in schools and churches throughout the country, the sale of comic magazines has doubled. Some recent figures are: "Seventy million or more monthly readers; one hundred fifty comic magazines, selling twenty million copies monthly; the Captain Marvel Club has 573,119 members; Blondie, asking for names for her coming baby, received four hundred thousand letters".² The club membership and the letters to Blondie show that these

comic book characters have become real people to their readers. Can we hear this data and not say "mea culpa"?

Then there is the conviction of doctors, judges and school authorities that the juvenile delinquency we bemoan so loudly can be traced to comics. A few years ago a comparison was made between the crimes committed by juveniles and their counterpart in the comics. Sad to say, a correlation could be made. Too, too often the comics have become the ideals of our young people. They have broken down the barriers to base passions and low ideals; they have made the ugly seem the ordinary and the natural; they have made the sinfulness of individuals attractive to modern youth. "The effect that such reading has upon young nervous systems is a violent impetus toward imitation. It is poison to the soul. It defrauds the future man and woman by capturing and enslaving the young imagination. The wild fancies and exaggerations of the unreal in life supplant aspirations for that which ennobles and inspires. Today's readers are tomorrow's leaders and such reading indicates a coming generation more ferocious than the present one."³

What a misnomer is the term "comics". These "funny books" are not comic, they are tragic. Over fifty years ago, when the first comic appeared in New York, people laughed and in the intervening years they laughed; but today the comics are not funny. They deal with the scientific, the brutal and the violent. Old-fashioned rules and moralities have been deftly set aside by the comics that the supermen may pursue their noble tasks. The lawful processes of police and courts have been ignored by characters who are a law unto themselves. Although they are paraded as heroes, these characters employ third degree tortures and methods of bullies as ruthless as Oriental despots. And these supermen, who take the execution of justice into their own hands are being fed to our young people as heroes. Indeed, the comics are not comic, but tragic.

On the other hand, I am not ignoring the fact that there are those who propose a case for the comics. F. Wertham, M.D., ably dis-

2. Zorbaugh, Harvey, "The Comics Where They Stand", in *Journal of Educational Sociology*, December, 1944, p. 196.

3. "The Case against the Comics", by A Sister of Loretto, in *Telling Facts*, August, 1941.

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poses of the strongest arguments for the comics in his article "Comics—Very Funny" in the *Saturday Review of Literature*, March 28, 1948. Nor am I ignoring the fact that there are Catholic comics approved by many. But, in both cases, I ask, wherein have we failed that books are not preferred?

There are Catholic book clubs, and booklists advertised widely. There are Catholic magazines galore on the "teen-age" level. There are other forms of visual education

besides the gaudy-colored, freakish comics. But the price, you say. Prices of Catholic publications, as of any other publication, become lower in proportion to the number of copies printed. If culturally worthwhile publications were made more widespread the case of the comics, both pro and con, could be dismissed, and, as Brother I. Damian suggested in his paper, our youth would choose as their ideals heroes and heroines worthy of the title.

CHRISTOTHERAPY: AN INTEGRATION INTO THE SCHOOL OF NURSING CURRICULUM

By SISTER M. ISABEL DELISLE, S.D.S.

Chairman, Hospital Libraries Round Table, Catholic Library Association

While it may be true that the nursing school curriculum is crowded, yet I question whether there may not be room for that which would teach the nurse her intellectual apostolate? Granted that she has received a vital Catholic education before entering training, or that she quickly imbibes it in the religion, ethics or professional adjustment classes, the proof remains that selection of reading for her patient is all too frequently a neglected phase of her nursing art. Will she never encounter a patient who needs an influx of new ideas—ideas which cannot be supplied by either family or friends, ideas which can be administered painlessly and rewardingly only through the pages of a book?

In a letter written under date of October 16, 1932, to the President of the International Congress of Catholic Medicine at Florence, Cardinal Pacelli writes: "...The Holy Father greatly desires to see an increase in the number of those who, in the particular field of their own activity, and in the exercise of their profession, not only apply the principles of Christian morality, but find in their profession itself a powerful means of exercising a holy apostolate." That nurses themselves realize the need of this apostolate, and realize, too, how serious a drawback this

lack of book knowledge can be, is evident from this expression on the part of an alumna:

"All nurses, particularly private duty nurses, have a chance to do spiritual good to their patients. While a patient is very ill, as in the first few days after surgery, he is glad to hear about spiritual things, and is grateful to us for talking about them. After he is better, he may be ashamed to talk about the very same things, and here is our chance to help with a book. . .

"Most of us, though, do not know what book would be best. As for me, it's been years since I have read to any great extent. I've simply not found the time. Now, I would hardly know where to begin. If there could be a reading plan during training—as a part of the curriculum, I mean—then we would have done at least *that* reading, and afterward would have some knowledge from which to draw. . ."

This was an especially representative young Catholic who realized the full import of her responsibility. Yet, it would be difficult to find many to disagree with her, if not on so openly apostolic ground, at least on a merely social one. Many will admit to embarrassment arising from their own ability to talk little else than shop, and more

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than one doctor has relayed a patient's complaint that a nurse seems to have nothing to offer in the way of conversational giving.

When there is in the course of studies a place for the spiritually cultural, the school of nursing is well on its way toward fulfilling its purpose. Therefore, as the topic to be discussed centers about one way in which integration of academic and clinical courses can be effected, certain assumptions may be made.

Let us assume that the faculty controls the extent to which the library reflects the objectives of the school, as, indeed, it does. Secondly, the absence or presence of books on the library shelves either emphasizes or ignores the value of the spiritually cultural content. Through books all students can be taught to find important media for their own enrichment and, in the instance of the student or graduate nurse, understanding of and approach to patients. Thirdly, this end can be more easily achieved through lectures on book suggestion.

The person to give the lectures is, ideally, the librarian, provided she has the scientific background and some appreciation of the curriculum, and can establish favorable rapport between herself and students working in a specialized field. Otherwise, a doctor, a member of a liberal arts faculty, or a well-read nurse may serve. However, the latter would be only a stop-gap, for the essentially cooperative work between librarian and nurse in the interest of the patient's book almost necessitates constant and uninterrupted contact. All the elements of good teaching, plus an interest in the situations of hospital life, some experience in meeting them and the hospital personnel, accomplish most. There are such prepared librarians, and there will be more, as schools of nursing and hospital administrators and library school faculties draw closer in mutual knowledge and appreciation.

The content of the lectures may be directed primarily toward the student, or may be shaped to serve a double purpose: to make the student broadly read and, at the same time, prepare her to select lighter reading chosen with a view to variables of physical condition, educational background, socioeconomic status, and—the peak of all effort—spiritual need or receptivity.

This discussion interests itself in the second method, a little more complex than the first, but more effective and challenging, inasmuch as it reveals to the student the whole wealth of her intermediary position between patient and librarian. It is her privilege to see the human being in moments of unguessed strength and weakness under suffering and anxiety. The confidence placed in her as in one having authority calls forth her deepest responsibilities. Sometimes supplementing the work of the chaplain, often cooperating with the librarian through the hospital library, the informed nurse shares the opportunity of drawing souls closer to God. Nor need we overlook the very real and welcome advantage of having demanding patients become occupied and satisfied individuals, absorbed in a book.

The introductory lecture introduces the work as an apostolate, not as a purely recreational measure. The power of the printed word, books as agents of various kinds, the potentialities of reading, and assigned portions of picked books of different kinds prepare for the second meeting which should take place the following week, if possible. Questions may be attached to the assignments to aid the slower student in getting out of the reading the desired worth. Discussion of the reading and comment on the written answers to the questions open the second class session. Thence the librarian proceeds to a description of the various mental attitudes affected by the affecting physical conditions. Informality prevails, and opportunity for expression is given the students who may or may not have had experience, thus giving them some psychological insight. Tact and poise are examined as essentials of all work which seeks to influence others. These are examined in their fundamental character quality, the result of charity and spiritual order. Appropriate readings are marked and given to students who are to concoct hypothetical situations for discussion at the next class in which books would clarify difficulties, answer questions, inspire to courage or repentance.

By the third meeting, the students readily see that reading has an effect, and may change habits of life. The particular potentialities of biography, poetry, the novel, vital essays, powerful portions of what would

CHRISTOTHERAPY

in toto prove too heavy reading but in wisely suggested sections executes actual therapy, are brought out by the librarian's own demonstration from sample books.

At about this stage, but depending upon the group of students and the progress the librarian feels they have made, mimeographed case reports on patients' reading are given, and each student is assigned and made responsible for three or five or seven ventures into the book therapy which aspires to Christotherapy—the felicitous title suggested by Betty Ann Schwartz. About two weeks should elapse here. The following class period would serve as a clearing-house for difficulties and successes the students have to report. The small psychological arts of conversation, persuasion, provocation, silence, ingenuity in gaining a point and playing on a title, are developed.

Presumably, this is the minimum of time available in any given curriculum unit. Therefore, those students who wish to continue reading along directed lines are encouraged to do so and offered the librarian's willing assistance, individually in free moments, at book club sessions in off-duty hours, on in any other way which circumstances and enthusiasm suggest.

To be of any lasting value, this type of effort should be made for the student in the freshman year, preferably in the nursing arts course. Here the student is shown the highlights of her future career, flashed upon her sight, as it were, in the radiance of an idealism which must become a sustained enthusiasm. In this course she sees the patient as a whole, a creature of body and soul, and learns that she serves not the body alone, but also the soul, which is immortal. Thereafter, in the various units of medical and surgical nursing, psychiatry, public health nursing, pediatrics, obstetrics, geriatrics and care of communicable diseases, room should be made for several lectures on book selection for patients.

In students who receive the advantage of this teaching—which has long been in the mind of forward-looking school directors and administrators—there is immediate evidence that they have profited therefrom. Other members of the nursing staff vouch for more intelligent handling of character problems, of individual differences, sensitive

alertness to hidden problems. Supervisors mark the way in which patients favorably respond to the concerted interest in their reading, and are not displeased when even non-reading patients express appreciation of the suggestion to read when coming from their nurse.

The students say that their patients look on them with more respect when they know books; that books help the nurse know her patient better, and likewise the patient's choice of books becomes helpfully revealing; that books quiet patients, put them at ease; that books give nurses a chance to help patients in ways other than physically; that reading for patients, as it were, makes nurses better acquainted with people as a whole. It is not possible in this prefatory discussion to cite actual books and records of students' reading. These will follow in a subsequent article.

A word about the students themselves. Most of them are young, and the serious side of the therapy and the apostolate will attract them more if presented in a colorful way which will arouse them to confident—but not over-confident—trial. Simplicity in offering the natural appeal of the work before the supernatural will be effective. If psychiatry is not offered until the senior year, the freshmen students will be all the more eager for a glimpse into "the mind" of the patient.

Extrovert by the nature of their work, which initially appealed to them on this basis, they receive good balance from the reflection and insight into character which the book selection for patients demands. To them the human contact side of the work almost always strongly appeals. It is important that it should, that they understand that an apostolate does not succeed through pedants, but is primarily for individuals interested in others. For the more literal-minded, the librarian is careful to offer concrete examples which illustrate every abstract principle she introduces. Otherwise, the main point will be missed, or the bolder will act imprudently.

Most of them also are only vicariously acquainted with physical and mental suffering or debilitation. Their sympathies, however, are keen. Guided reading can teach them to comfort intelligently.

CATHOLIC BOOK WEEK

FEBRUARY 20-26, 1949

In preparation for the ninth annual commemoration of Catholic Book Week, a tremendous amount of care, forethought, energy and attention has been lavished by the officers, the Committee and the various sub-committees on helping make a success of this national effort. Throughout the country, unit representatives and their assistants, book publishers and dealers, as well as individual librarians are set, with activities planned and projects arranged. The responsibility now trickles down to the largest of our groups, the individual members of the Association and those interested in Catholic Book Week, to make a record success of this year's plans.

These activities are not intended primarily to keep us busy: there are thousands of fronts on which we might well engage ourselves. Nor is this merely, in most cases, to bring Catholic books to the attention of our clientele: long since most of our customers have learned the worth, the delight, the consolation of good books. Our aim is to broaden the appeal, to win new lovers of solid and edifying Catholic books. Our aim this year has a second valid appeal: to restore in Christ the destroyed bibliographical armories of Europe.

Our Catholic authors, our publishers and book sellers, our collections themselves have provided the groundwork for a magnificent apostolate. Our Catholic Book List, our Book Week aids, our pamphlets, periodicals and newspapers, as well as our books have provided directives. Through the enthusiastic presentation of these treasures, the publicity and activities designed to present them, the appositeness of our use of Catholic Press Month, the encouraging support of the entire Association, we can look to the celebration of Catholic Book Week this year, as a milestone of Catholic achievement, a definitive indication of the force and worth of the Catholic Library Association, a striking and valuable contribution to the work of Catholic Action.

I need not urge your cooperation in this venture. From all parts of the country continued assurance of interest and cooperation continue to arrive. With the blessing of God and under the patronage of His Blessed Mother, may our apostolate be faithful in merit and accomplishment.

BROTHER AURELIAN THOMAS, F.S.C.,
President



"READ WISELY--SHARE TRUTH" SOME IMPLICATIONS

By PHILLIPS TEMPLE

National Chairman, Catholic Book Week, 1949

"There will be no real reconstruction unless Christian leaders are trained for it, and what we can do to help Catholic educational institutions in these devastated lands is just as important as what we are doing to feed the hungry and clothe those who are scantily clad."

This statement by His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago and Honorary Chairman of Catholic Book Week, 1949, throws into strong relief a point which is frequently overlooked, namely the *practical* nature of intellectual cooperation, or "sharing truth". That we have a debt in charity to war-stricken peoples is obvious, and the special appositeness of our aid to Europe as a reciprocal gesture for the millions of dollars they contributed to the Church in this country during the last century was emphasized by Mr. Willging in the January 1949 issue of *THE CATHOLIC LIBRARY WORLD*. The placing of books where they are most needed, therefore, belongs to the first line of the offensive against chaos. That the books contributed will be guided to the most strategic destinations has been assured by the generous assistance of the Right Reverend Monsignor Edward E. Swanstrom, Executive Director of the War Relief Services of the NCWC, who has made available to us the packing and shipping facilities of his organization. This arrangement carries with it the assurance that those Catholic missions, schools, seminaries and colleges that need the books most will get them first.

As for "reading wisely", the first half of our slogan, this is inseparable from the related activity of "writing wisely". The one fosters the other. In his letter of May 19,

1948, accepting the Honorary Chairmanship of the Committee on Catholic Book Week, Cardinal Stritch remarked: "If we are going to develop Catholic writers we must educate our people to read their books. In the secular world a great deal is being done artificially to increase the number of readers of books. Sometimes these artificial efforts are quite miserable in their sheer commercialism. Your undertaking is different. You want to convince Catholics that it is a part of their adult education to read good Catholic books. I do hope that you will meet with success in your undertaking and that it will prove a great contribution to the development of good Catholic writers."


To read wisely means to discriminate; to discriminate means to distinguish between good and bad, better and worse; to distinguish thus means recourse to an objective standard of value. It is precisely here, in its uncompromising stand on the objectivity of values, ultimate and immediate, that the Church offers to both readers and writers what both need, what we all need: Truth. Yet we must not permit ourselves to relax and bask in the possession of our superior heritage, for it carries arduous responsibilities with it; each generation and each individual must earn it in order to inherit it; we must not slip into a negative and exclusively critical attitude toward the defects of those writings whose authors do not share the advantages of the full Judaic-Christian tradition. True, error must be recognized and refuted, but the larger and more difficult task is the positive creation of a literature which draws its life from the springs of Truth. Nor are we left without witnesses here today: Merton's *Seven Storey Mountain* has 80,000 copies in print not because

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of the "sheer commercialism" which, as His Eminence states, accounts for the proliferation of some best sellers, but chiefly because of word of mouth advertising among readers who recognize its intrinsic merits. There are other important books of which one hears less—Richard M. Weaver's *Ideas Have Consequences*, for instance—and a sufficient quantity of good books may be culled from the annotated reading list compiled by Sister Luella, O.P.

The generous support given by all concerned to the furtherance of Catholic Book Week is reflected in the fact that the thousand kits originally assembled for distribution were exhausted some weeks before the

arrival of Catholic Book Week. Hundreds of additional kits were prepared to meet the accelerated demand. For this support the Catholic Book Week Committee is sincerely grateful. Let us all, by our prayers and efforts, make this 9th celebration of Catholic Book Week one to be remembered. Finally, we take pleasure in recording here the complete list of those publishers who contributed to the CBW Kits the book jackets for display: Bruce; Catholic University of America Press; Doubleday; Harper; Herder; Houghton Mifflin; Kenedy; Little, Brown; Longmans; McMullen; Newman Press; Sheed and Ward. To all of these, we extend our sincere thanks.



LETTER FROM HIS EMINENCE, CARDINAL STRITCH

January 5th, 1949

My dear Mr. Temple:

I am much pleased with the planning of the Book Aid to War-Stricken Countries Campaign which the Catholic Library Association is promoting. From many sources it comes to me that Catholic educational institutions in many parts of Europe are in sorry need of books. The war destroyed their collections, and they have to start building up new libraries. I don't know of any nicer thing that could be done than for the Catholic Library Association to gather books and send them to these worthy institutions. Your interest in this matter is real Christian charity. There will be no real reconstruction unless Christian leaders are trained for it, and what we can do to help Catholic educational institutions in these devastated lands is just as important as what we are doing to feed the hungry and clothe those who are scantily clad. I do hope that your efforts will be a great success and that you will be able to extend real brotherly aid to these important institutions.

[Signed] Sincerely yours in Christ,
SAMUEL CARDINAL STRITCH
Archbishop of Chicago

Mr. Phillips Temple, Librarian
Georgetown University
Washington 7, D. C.

IDEAS FOR CATHOLIC BOOK WEEK, 1949

By RICHARD J. HURLEY

Assistant Professor, Dept. of Library Science, University of Michigan, Ann Arbor

WHY?

"To encourage and stimulate the reading and writing of Catholic literature in its various forms. . . ." This is not only Catholic Book Week but also Catholic Press Month—a double reason for publicizing Catholic books, periodicals, newspapers and pamphlets.

WHEN?

February 20-26, 1949. But really every day in the school year and—every day!

WHO?

Everybody. In a school the administrator, principal, mother superior or other person in charge should start the chain reaction. Secure the enthusiastic support of the librarian or library-minded teacher and formulate general plans. The librarian or teacher contacts the rest of the faculty to enlist their special talents and good-will. These in turn enkindle interest among the students who, in turn, should develop interest among the parents. Tied into such a program would be the student organizations: journalism and dramatic groups, the library squad, Sodality and scout troops. Participating should be adult groups such as the PTA, CDA and K. of C.. In a parish, the pastor sets the wheels turning by appointing an all-parish steering committee with the librarian as chairman. Don't forget to ask the priest in *your* parish to include in his announcements on Sunday, February 20th, that this day is the first day in Catholic Book Week, 1949. If a book fair is planned, there should be committees on finances, publicity, books, programs, arrangements and hospitality. Remember the local newspaper staff, radio broadcasters, motion picture theatre owners, merchants with good show windows and the public librarian.

WHERE?

In the school:

- The library with its exhibits of new and good books.
- The classrooms with their library corners and bulletin boards.
- The auditorium for that all-important CBW Assembly.
- The gym for the Book Fete, Bazaar, Fair or dance.
- The corridors for the big poster contest.

In the parish:

- The parish hall for the Sunday afternoon CBW celebration.
- The parish church for a sermon on reading Catholic literature.
- The church steps for the Scouts to distribute booklists.
- The parish library for an open-house with refreshments.

In the community:

- The store windows for the colorful CBW posters and slogan strips.

WHAT?

Book jackets—Placed on top of book cases with dummy books inside; on the new books, using cellophane protective jackets; fastened onto a bulletin board in the form of a cross; hung on a line with clothes-pins with the slogan "Our Lineup". Do *not* order book jackets from the publishers, for they have supplied them for insertion in the CBW Kits with the understanding that this will relieve them of the burden of making individual mailings.

Booklists—In addition to Sister Luella's *Catholic Booklist*, 1949, homemade ones of a more modest sort form a part of "standard equipment" for CBW. All kinds and colors. If it is possible to print rather than mimeograph, all the better. Include some illustrations to add "life." Can be for children

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or adults, general or special, for purchase or for borrowing, new or standard books. Try using "My Favorite Reading" by prominent individuals, or a Lenten list, selections of Catholic Book Clubs. Have available some standard Catholic booklists, such as William A. Fitzgerald's *The Family Book Shelf* (a list of such reading guides is included in the CBW Kit).

Bookmarks—The local bookstore may furnish them as advertising, printing on them the titles of a dozen new Catholic books in stock. Or they might be the joint effort of the parish and local library. Or the youngsters can make some on a hectograph, 2x5 inches, using gay paper and making simple designs: for example, a monk working on a manuscript. A slogan could be: "A monk took care of books long ago; we must take care of them today."

Maps—Make a "Books Around the World" map of Catholic novels, literature, biography and the like. Airlines distribute upon request excellent maps, as do gasoline and oil stations. Maps from the WPA *Guides* ("American Guide Series") are good, but too precious to use except behind glass. At any rate, the GUIDES make good background material, and have a special appeal in boarding school or college because they awaken the home town instincts.

Models—In the elementary grades, soap and modelling clay form good media for making characters from books, and even scenes. In the junior high we recommend models made of pipe cleaners with wedges of paper dipped in wall-paper paste fastened until a horse, giraffe, book character or the like takes shape. Poster paint provides bright color. Model boats and airplanes are good bait to catch the otherwise library-allergic boy.

Movies—Here is a list of good "book movies" for your assembly program:

FIND THE INFORMATION (10 minutes. Sound. Coronet).

Bob and Al learn how to use library tools in compiling an atomic energy index.

IT'S ALL YOURS (10 minutes. Sound. Pocket Books).

Thrilling sequences from great books and inspirational scenes develop an appreciation of books and reading.

KNOW YOUR LIBRARY (10 minutes. Sound. Coronet).

Betty is bewildered at first by the library, but soon discovers how simple it all is.

LIBRARIAN (10 minutes. Sound. Vocational Guidance).

A vocational film showing the various types of library service, the kinds of positions available, and how to prepare for them.

WE DISCOVER THE DICTIONARY (10 minutes. Sound. Coronet).

A fifth grade finds the many uses of a dictionary, and several dictionaries, in writing a letter.

Usually some state agency has such educational films for loan or rental. The larger public libraries often have film libraries containing films of great books and short subjects. Stills from current films based on books can usually be obtained from the local theatre owner. The American Library Association has just released a filmstrip for instruction in the use of books and libraries (\$5.00). The Quarrie Company has two film strips, one on the parts of the *World Book* and the other, a unit on animals in magnificent color photography.

Posters—Remember the official CBW poster! Available free of charge from your Unit Chairman, or via the CBW Kit. All-purpose posters may also be purchased from the H. W. Wilson Company and from Demco Library Supplies. The Libri-Posters of Haddon Wood Ivins are 9x12 inches in red and black, with a new design for each month; 15c each for less than 10 copies. The Sturgis Printing Co., Sturgis, Mich., has a set of 7x10 inch shelf-posters on many subjects; \$2.25. Its "Signs of the Times", which are 3½x12 inch shelf-signs, are available in 300 different designs; 10c each for orders of 12 or more. We think the best posters are made right at home. Why not have a poster contest? Some school might try a Freedom Train made of book jackets, and signalling "Truth, Truth". *Reading Wisely* might be an owl holding a book and perched on a tree labelled "Catholic Literature". *Sharing Truth* would show a Chinese and an American boy reading the same book. In the elementary grades try the Seven Dwarfs with such captions as "You'll be HAPPY while you read". Finally, don't

IDEAS FOR CATHOLIC BOOK WEEK, 1949

forget to display the CBW posters from previous years.

Materials—These consist of background paper such as crepe, metallic foil, or corrugated in a dozen colors and designs, silhouette and mounting paper. Letters are of plywood, porcelain, cloth and cardboard. You might get a Stenson lettering guide and make your own. The 5 and 10's are good sources for letters. Most large cities have display companies which service stores and which will also be glad to sell to librarians. Why shouldn't we use professional materials to make our libraries attractive!

HOW?

Assemblies—A familiar method in schools is the assembly, which usually provides the high point in the week's program. In the elementary and secondary school the assembly should be well balanced to include a variety of offerings—skits, songs, talks, movies, book reviews, choral work, debate, quiz or forum, character parade. Try to have an author or illustrator for the main speaker—you may discover one just around the corner. (See also Displays and Exhibits, below)

Most colleges have weekly or monthly assemblies and most of them charge a lecture fee which covers these talks. Contact the Dean, or Program Chairman to insure a literary program for book week. A tea might be arranged after the assembly so that the students can meet and talk with the guest speaker. Subjects for displays are endless: books by and about alumni and faculty; books using college background; the development of the book from manuscripts to comics (featuring Catholic version of the latter). Especially relevant to the "Share Truth" slogan would be a display pointing up Theodore Roemer's *Ten Decades of Alms* (St. Louis, B. Herder) and related books, showing the tremendous help that European mission societies gave to the U.S. when we were a mission country (1822-1922). See *Catholic Encyclopaedia*: "Leopoldine Society", Maynard's *Story of American Catholicism*, and Mr. Willing's article in the January, 1949 issue of THE CATHOLIC LIBRARY WORLD. Also, the subject of missionary printers is practical for display pur-

poses: for instance, Don Fray Juan de Zumarraga, O.F.M., first Bishop of Mexico City, printed 400 years ago the first book ever printed in the New World (A.D. 1539). Throughout Central and South America the first printing, in many cases, was done by members of missionary orders, while in the U.S. a considerable amount of early printing was done for missionary purposes; for titles, consult Parsons' *Early Catholic Americana*. Highlight: Baraga printed many of the first publications in the Ottawa language for the religious instruction of his Indian converts.

The *Parish library* may utilize or adapt to its purposes some of the above display ideas. Also, the parish in general may gather for a presentation by the parish dramatic group, portraying a scene from a well-known book or a Catholic play; musical selections of a semi-classical and religious nature are customary. Remember that parents like to see their children out in front.

Broadcasts—These range from a Doctor I.Q. over the school's PA system to spot announcements and 15-20 minute talks over the local network. A favorite school stunt is to simulate a quiz show or spell-down with boys against girls, freshmen against sophomores, or one school against the other. Radio stations will usually provide spot announcements and limited time free of charge as a public service. (See Radio Supplement, attached, for further suggestions.)

Contests—Take your pick—posters, authors, slogans, popularity poll, character dolls, scenes from books. Try a "Who's Who Among Catholic Authors", remembering such aids as Romig's *The Book of Catholic Authors* and Hoehn's *Catholic Authors . . . 1930-1947*. Another idea: a miniature village called Bookville with the buildings and persons given numbers for identification. Of course, award a book as a prize.

Dioramas—Younger children like to make stage sets of scenes from their favorite books by decorating cardboard boxes. *Treasure Island* is a good one, with its sandy island, green paper trees, blue sea and sky, the half-buried treasure chest and—pirates!

Displays and Exhibits—These are limited only by the materials available and one's imagination. Combine some artistic statues

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of the Blessed Virgin with Mariology. Catholic Book Club selections bring current books to the readers' attention, and a copy of the *Publishers' Weekly* open to the Catholic Book Club listing would bring an important periodical to general attention. Hobbies are always popular—handicraft, stamps, radio, chess, aviation, scouting, etc. Interests in reading can call attention to stories on dogs, horses, the sea, mystery and detection, sports, Indians and cowboys. The missions (see Assemblies above for other mission ideas) offer one of the finest types of displays, portraying heroic people and deeds, as well as an opportunity to further the Book Aid to War-stricken Countries project. For junior and senior high school we recommend the theme: "Saints as Supermen". The history of the book, the work of our Catholic college presses, the book from manuscript to finished product, old Bibles, the lives of converts are but a few other topics suitable for use in college libraries especially, but also adaptable elsewhere. (See also Assemblies, above).

Games—Hidden title stories are familiar, but have you tried a crossword puzzle or acrostic based on Catholic books? Matching books and authors and unscrambling mixed authors and titles will intrigue even the non-readers. Riddles are popular, as well as such games as "Who Am I?" in which a few rhymed clues are used for detecting the character. Most games are for the elementary school, but we found one just right for high school. We placed a large wheel on a bulletin board and marked on its rim various reading interests. Students spun the wheel and watched to see what interest would be indicated when the wheel stopped.

Plays—Plays and pantomimes, sketches,

skits, shadowgraphs, charades, puppet shows are some of the best CBW methods. Scenes from books, famous characters, humor such as the *Adventures of Ozzie*, the Bookworm, and the use of the library are a few. Plays are found in many magazines, including the *Catholic School Journal*, and are collected in a number of books: for example, Phelps' *Book and Library Plays* and Sanford and Schaufler's *The Magic of Books*. Several collections of radio plays are available, and we should like to call attention to F. G. Nunmaker's *The Library Broadcasts* (Wilson, 1948), which has suggestions for program planning and sample radio scripts (see Radio Supplement, attached, for further radio suggestions). Students should be urged to write their own plays.

Other Ideas—We have mentioned a Book Tea, but one school has held annually a very successful Book Supper with each one attending dressed as a book character; a contest parade and skit follow the supper. In some places the high school students visit the elementary schools and conduct a story-hour. In elementary schools the classroom library corner has its week of glory. One school issued a special Book Week edition of its newspaper and received good publicity in the community paper. Book Fairs call for more planning than the ordinary library can provide, but they make a good cooperative project for all of the libraries in a given region. All Catholic societies should be enlisted in such a project, and committees appointed as mentioned above (under "Who?"). Activities include music, speeches, teas, story-telling, autographing parties, plays and movies. An honorarium may have to be paid to an outstanding speaker. The radio and newspaper are most important in helping put across a Book Fair.



RADIO SUGGESTIONS FOR CATHOLIC BOOK WEEK, 1949

By WILLIAM C. SMITH

Radio Director, National Council of Catholic Men

WHAT LOCAL CATHOLIC PROGRAMS CAN DO

Throughout the country there are many radio programs produced by Catholic priests or by groups of laymen. It is suggested that one of the broadcasts of such programs aired during this period be devoted to the aims and purposes of Catholic Book Week, which are, as officially stated, "To encourage and stimulate the reading and writing of Catholic literature in its various forms—books, periodicals, newspapers, pamphlets". As His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, who is the Honorary Chairman of Catholic Book Week, 1949, expressed it: "If we are going to develop Catholic writers, we must educate our people to read their books".

This year, the key project of Catholic Book Week is the Book Aid to War-stricken Countries Campaign, involving the collection of books and periodicals for distribution to Catholic missions, schools and other institutions in every quarter of the globe whose libraries have suffered from war damage. It should be pointed out that this is a project for everybody in the community to engage in—not just Catholics. The programs should be slanted toward the idea that this collection of books is a community project, for although they are being distributed to Catholic institutions, their use will not, of course, be limited to Catholics, but will benefit readers of any race, color or creed.

Program Formats

The types of programs into which this message can be worked are as follows:

1. *The straight talk program.* In this type of program, the speaker can devote his talk to the aims of Catholic Book Week,

integrating these aims with the re-development of a truly Christian society in Europe and in other parts of the world, and showing the spirit of sacrifice that should motivate our own actions in giving books to the drive. As His Eminence, Cardinal Stritch stated in a memorandum recently issued by the NCWC News Service, Christian reconstruction cannot take place without Christian leaders and books are as essential as food and clothing in the task of Christian rehabilitation.

Another element that can be worked into the talk is the notion that America is flooded with indecent literature, bad comic magazines and other publications which destroy the hearts and minds of children. Catholic Book Week is the occasion when not only Catholics, but all men of good will should endeavor to replace bad books with good—good books and magazines that will have an elevating effect on the youth of America, and on the readers in other countries into whose hands they will fall. The stress in these talks should be on the positive side rather than on the negative—on good reading rather than on bad.

2. *The forum.* Where two or three discussants can be gathered, a forum type of program, outlining the aims and projects of Catholic Book Week, can be held. It might be well in this type of program to have one of the speakers first gather from various prominent men in the community—lawyers, judges, the mayor, etc.—their reactions to Catholic Book Week. These quotations favoring the movement could be brought in to the general discussion.

3. *The dramatic narrative.* In this type of program, the same general suggestions apply as in the other two. Since, however,

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this lends itself to the use of musical bridges, and a greater voice contrast than the other two, different voices can read the quotations from prominent people, accented by musical punches.

4. *The dramatic program.* Obviously, this should be attempted only by more advanced groups in radio work. The script, based on the suggestions outlined above, and following the material contained in the Catholic Book Week Kit, can be used as a springboard for ideas.

WHAT LOCAL STATIONS CAN DO

Local committees in charge of the observance of Catholic Book Week should contact the program managers of the radio stations in their localities and ask that material outlining the aims of Catholic Book Week be aired through those commentators who do newscasts of local interest.

1. *Spot announcements.* The local committee can either write its own spot announcements, or can supply material from the Catholic Book Week Kit to some co-operative Catholic in the advertising business, who can prepare different announcements for each station. They should not run longer than twenty seconds.

2. *Comments by newscasters.* The local committees can provide newscasters on local stations with information about Catholic Book Week and its purposes. However, it will receive more publicity if there is a real story connected with it. For example, if one of the schools has a special program in observance of the week, or if some sort of rally or public exhibit is staged in the community, or some other truly newsworthy event takes

place in connection with it—then there is a news story that a commentator or newscaster could use.

Also, on this same type of program, people are frequently interviewed. Get the local newscaster to interview the librarian of a Catholic library, or get some person who has recently come from abroad to tell of the plight of the people there and of their need for books.

WHAT LOCAL SCHOOLS CAN DO

If it is possible, a high school or college in the area may be able to produce a special radio program that will be given time on the air by one of the stations.

In any event, simulated radio broadcasts are always a valuable device for use in the classroom or as part of an assembly program, to stimulate interest on the part of the students in Catholic Book Week. The students may build dummy microphones and control panels. The writing of the scripts will be a project for the English class, while the speech or drama groups can enact these scripts just as if it were all being done in a studio—announcer, monitor and all.

Another example of this type of simulated broadcast is to run a quiz show in the classroom or auditorium, the material revolving about good reading. In schools with public address systems, the program can be "broadcast" to other rooms in the school from a central point.

Among the books which may prove helpful are Phelps' *Book and Library Plays* (Dodd, Mead, 1929), Sanford and Schauffler's *The Magic of Books* (Wilson, 1938), and Nunmaker's *The Library Broadcasts* (Wilson, 1948).



25 BOOKS FOR LENTEN READING LIST

Compiled by RT. REV. MSGR. FULTON J. SHEEN

Professor of Philosophy, The Catholic University of America

INTRODUCTION

It is not easy for an author to draw up such a list as this, for not even the books of the one who made it are considered worthy of inclusion. All novels are excluded on the ground that the characters are figments of the imagination.

The great advantage of spiritual literature over all others is its profundity. Treatises on science, politics and economics deal with the superficialities of life which are easily

mastered. But the soul in its eternal relations to God demands not only an objective study of Divine Reality but also a moral disposition which is sometimes called virtue.

The intelligentsia who have been educated beyond their intelligence will not have the mind to grasp spiritual truths, but the really wise men, such as those who followed a star, will understand the Wisdom, Who is the Son of God made flesh.

THE CITY AND THE CATHEDRAL, by Robert Gordon Anderson—Published by: Longmans, Green and Co. Price \$3.50

The 13th Century described in terms of the Cathedral of Notre Dame and with such vividness that if the pages were cut blood would run out.

SEVEN MIRACLES OF GUBBIO, by Raymond L. Bruckberger and Gerold Lauck—Published by: Whittlesey House. Price \$1.50

The followers of Aristotle who believe in the transcendent God will find in this treatise a 60 page parable of a wolf, who given the power of miracles by St. Francis, squanders some of them at the suggestion of a beautiful girl; the fickleness of beauty being one of the least of its morals.

LORD, TEACH US TO PRAY, by Paul Claudel—Published by: Longmans, Green and Co. Price \$2.00

In ninety-five pages, with the use of illustrations as parables, this greatest of living French poets shows how the soul may grow from a dim yearning for God to final identity with His Divine Will.

THE MASS OF THE FUTURE, by Gerald Ellard, S.J.—Published by: The Bruce Publishing Company. Price \$4.00

To love the Mass one must know it, and to know it in its historical and liturgical background one must read Father Ellard. He who

does, will no longer be a spectator but an actor in the greatest drama of the Universe.

THE ADMIRABLE HEART OF MARY, by St. John Eudes—Published by: P. J. Kenedy and Sons. Price \$3.00

In these days when Fatima makes world history, St. John Eudes steps out of the 17th Century to give us his background of devotion to the Immaculate Heart of Mary. No son can claim to know his mother well who reads not here the story of her heart.

A TREASURY OF RUSSIAN SPIRITUALITY, edited by G. P. Fedotov—Published by: Sheed & Ward. Price \$6.50 (illustrated)

Pius XI once said, referring to Russian and Greek Orthodox spirituality, that "gold-bearing rocks themselves bear gold". This survey of pre-Bolshevik Russian mysticism will make us love Russia and pray for its return to the Faith. The chapter on "The Pilgrim" is perhaps the most suggestive short cut to spirituality in all literature.

THE FAITH MAKES SENSE, by John Carmel Heenan—Published by: Sheed & Ward. Price \$3.00

Young people who are asked questions by our modern pagans, the answers to which were not set down in books, will at least find them here as a girl in love has her uncle, Father Sinclair,

THE CATHOLIC LIBRARY WORLD

tell her how to meet her boy friend's objections against the Faith.

ST. FRANCIS OF ASSISI: The Legends and Lauds, by Otto Karrer—Published by Sheed and Ward. Price \$3.00

True lovers of St. Francis, weary of second-hand sources, will find in this book for the first time, an anthology of the writings of St. Francis himself as well as accounts of those who knew him. It stands in relationship to St. Francis as the Gospels and Epistles stand in relationship to Our Lord and rightly deserves the title "The Bible of the genuine Franciscan spirit".

THE MASS IN SLOW MOTION, by Ronald Knox—Published by: Sheed & Ward. Price \$2.50

A reader who does not like to hear about the Mass explained to children will miss a double reward: first, the Kingdom of Heaven from which the old are excluded, and secondly, this book which will make even liturgists feel they have missed the deeper meaning of the Mass.

THE OLD TESTAMENT, translated by Ronald Knox (Vol. I: from Genesis to the Book of Esther)—Published by: Sheed and Ward. Price \$7.00

The first Volume of the Old Testament, running from Genesis to the Book of Esther, written by one of the world's great scriptural scholars. In this Old, as in his New, Testament one never gets the impression of a translator, but of reading the original in the original tongue.

SAINT MARGARET OF CORTONA, by Francois Mauriac—Published by: Philosophical Library. Price \$3.00

The story of a worldly woman, so beautiful that a convent refused to accept her, but who eventually proved that "the beauty of the King's daughter is from within".

A FIRE WAS LIGHTED, by Theodore Maynard—Published by: The Bruce Publishing Company. Price \$3.50

Nathaniel Hawthorne's daughter, Rose Hawthorne Lathrop, after a European education and an unhappy marriage, finally falls in love with the poor, founding one of America's new religious orders, the Servants of Relief for Incurable Cancer. A well-told story of the valiant woman whose refined nature touched by grace becomes a fire where other hearts may warm.

EXILE ENDS IN GLORY, by Thomas Merton—Published by: The Bruce Publishing Company. Price \$3.75

A Trappist poet and writer reveals the hidden life of a French Trappistine who, self-exiled from her own country, saved the foundation in Japan. Told by this Trappist monk, the story has the added dimension which only a pen dipped in sacrifice could write.

THE SEVEN STOREY MOUNTAIN, by Thomas Merton—Published by: Harcourt, Brace and Co. Price \$3.00

Autobiography of a modern Augustine, who, after fumbling with Communism and sipping the superficial draughts of modern education, finally discovers "the Love we fall just short of in all love, and the Beauty that leaves all other beauty pale", enters a Trappist Monastery and now under obedience writes the Odyssey of his soul.

THE GOOD PAGAN'S FAILURE, by Rosalind Murray—Published by: Longmans, Green and Co. Price \$2.75

The story of the failure of the modern man, or the good pagan, who tried to build a brotherhood without tears and without grace. The learned author, who is the daughter of Professor Gilbert Murray, here presents the best description of the modern pagan's emphasis on the refinement of human life to the exclusion of the soul; it is one of the first indications of what the new apologetics must be.

SERMONS AND DISCOURSES. 2 vols., by John Henry Newman—Published by: Longmans, Green & Co. Price \$3.50 each

Sermon books from the past generally have little interest for the present, but since the sermons of Cardinal Newman were psychological in their insight and soul-stirring in their analysis, they are most fitted for our soul-weary age. Just one sermon in this collection "Religion, a Weariness to the Natural Man" is bound to awaken even the Marxists and Freudians.

THE GREATEST STORY EVER TOLD, by Fulton Oursler—Published by: Doubleday & Co. Price \$2.95

A romanticized development of the life of Our Blessed Lord in which the imagination of the author fills out the verses of the Gospel to make the greater melody.

LENTEN READING LIST

THE LETTERS OF POPE CELESTINE VI, by Giovanni Papini—Published by: E. P. Dutton & Co., Inc. Price \$3.00

Soul-searching letters of an imaginary Pontiff, addressed to the rich, to the poor, to the historians, to the pagans, to the faithful, with such poignancy as to make each group strike its breast, saying: "*Mea Culpa*".

PRIEST-WORKMAN IN GERMANY, by Henri Perrin, S.J., translated by Rosemary Sheed—Published by: Sheed & Ward. Price \$2.50

While the Marxists would deepen the chasm between classes, Father Perrin, disguised as a mechanic, bridges the gap between them in the name of Christ, and makes the reader wonder how many can really call themselves Christian.

SACRED HISTORY, by Daniel-Rops—Published by: Longmans, Green & Co. Price about \$5.00

A French-Jewish convert, now a Spiritual Semite, writes movingly of the history of his people until the time of Christ. The beautiful counterpart of God immanent in human history.

AT THE END OF THE SANTA FE TRAIL, by Sister Blandina Segale—Published by: The Bruce Publishing Company. Price \$3.00

Wild West stories, courageous missionary activity and deep spirituality are fused into one in this journal of a Sister of Charity written between 1872 and 1892. Sister Blandina deserves to be ranked as one of America's greatest women.

THE GLORY OF THY PEOPLE, by Father M. Raphael Simon—Published by: The Macmillan Company. Price \$2.00

The spiritual pilgrimage of a Jewish Doctor and psychiatrist who discovered the spiritual Israel of the Church and now as a Trappist writes: "To fall in love with God is the greatest of all Romances, to find Him, the greatest human achievement."

TRANSFORMATION IN CHRIST, by Dietrich von Hildebrand—Published by: Longmans, Green & Co. Price \$4.00

A magnificent treatise by a distinguished philosopher on the pursuit of spiritual perfection through humility, recollection, confidence in God, patience and meekness. In substance, profundity and spiritual depth, this ranks as a major contribution to the only important question of the transformation of the soul in Christ.

SAINT PETER THE APOSTLE, by William Thomas Walsh—Published by: The Macmillan Company. Price \$3.50

A moving biography of the most humanly weak and divinely strong of all the Apostles. In a world only too ready to embrace Totalitarian authority this story of keys swinging from the cincture of a Rock opens the door to that Divine Authority wherein the Truth makes us free.

YOUNG MR. NEWMAN, by Maisie Ward—Published by: Sheed & Ward (illustrated). Price \$4.50

The long gap in Newman's life to the age of forty is here filled in by the powerful author of the life of Chesterton. The development of the child into a man, as well as the flowering of a great mind, is here written with charm enough to be a portrait in words.



CONTACT FOR CATALOGERS

A CLEARING-HOUSE PAGE FOR CATHOLIC CATALOGERS

Reverend Oliver L. Kapsner, O.S.B., Editor
St. John's Abbey Library,
Collegeville, Minn.

The New Year opened on a happy note for the editor of this column. The mailman brought a goodly number of responses to his appeal for the free participation of Catholic catalogers in the discussions conducted on this their special page.

From the first, the editor had no doubt that some of the active catalogers in Catholic libraries would respond wholeheartedly to his invitation. He was just a trifle uneasy, though, as to the volume of such replies. Could a sufficiently widespread interest in the proposed exchange of views be aroused? This now seems assured.

The only request that remains to be made is for responses to the responses. It is not so much this editor's role to promptly produce definite answers as it is to provide a forum for the interchange of problems, experiences, and suggestions between Catholic catalogers.

Priest-Authors and Religious Authors

An alert monastic and college librarian sends this stimulating answer:

"I have just read the catalogers' page in the December issue of C.L.W. and feel prompted to reply to one statement in particular. You say that L.C. adds 'Father' after names of priests without distinction as to secular or religious priests. Actual correspondence with L.C. over a number of years has brought to light the fact that L.C. uses the term only with religious priests and then only when the religious name has been changed from the secular form. The practice of L.C. is to indicate in the author entry that a first name has been changed but not that the author is a priest. L.C. is apparently not concerned whether an author is a priest, minister, rabbi, etc., or a layman.

"On the other hand, why should we not use such a distinguishing feature in the author entry when we use, along with L.C., such forms as Bp., Pope, Count, etc.? Of course, we then should also use the equivalent terms for 'ordained' persons in other religions. If we used 'Father' in the author entry we should naturally have to disregard L.C.'s use, or rather reason for the use, of the term. I have always repeated the author's name in the body of the card when some distinguishing feature of his name was useful to the user of the catalog.

"I am inclined to disapprove of the Vatican's use of 'Sac.' in the author entry. I should be willing to settle for 'Father' for religious priests and 'Priest' for diocesans. In this way we would follow L.C. more closely.

"As for the query in the November issue of C.L.W. about the classification numbers [Lynn] to use for works on the virtues, I have been using BQT 1777-1793 rather than 1196-1212.

"Regarding the addition of 'Blessed' to Mary's name [December issue], I have not been using the word. A few reasons: a shorter form; our liturgy itself sometimes uses the plain 'Virgo Maria' without embellishment. (I hope that Our

Blessed Lady doesn't feel slighted by my treatment of her name!)"

Assuredly this fulsome response should elicit other catalogers' opinions, particularly in regard to the desirable form for handling priest-authors and religious authors.

Typographical Corrections in Lynn

From a college cataloger comes the following: "On pages 136 and 137 of Jeanette Lynn's *Alternative Classification for Catholic Books* the numerical sequence for the classification BQT 562-586 seems wrong. Would it be permissible to change the numbers under 'Erroneous doctrines . . . General works' from BQT 562 to BQT 582, etc., and under 'God, the Holy Ghost' to change BQT 571-586 to BQT 591-597? Also, on p. 156 the numbers BQT 2164-2163 seem to have the wrong sequence. Could these be switched to BQT 2163 and 2164?

"Do you know of any other typographical (assuming that this is the case) errors in Lynn which we might remedy?"

The editor can merely state that in his own desk copy he has made the following minor corrections in Lynn, for what seem to be the usual run of typographical oversights.

- p. 129 BQT 67 Image controversy. Changed to BQT 78
- p. 136 BQT 562-566 Erroneous doctrines, etc. Changed to BQT 582-586
- P. 137 BQT 571-586 Holy Ghost. Changed to BQT 591-599
- p. 144 BQT 1263 Baptism . . . General works. Changed to BQT 1253
- p. 156 BQT 2164-2163. Inverted to BQT 2163-2164
- p. 158 BQT 2666 State of life. Changed to BQT 2266
- p. 158 BQT 2264 Young women. Changed to BQT 2284
- p. 167 BQT 2925-2928 Pastoral care. Changed to BQT 2935-2938
- p. 192 BQT 4468 Blessings of things. Changed to BQT 4478
- p. 273 BQX 3763 Vicariates apostolic. Changed to BQX 3736
- p. 328 BQX 5443 Special topics. Changed to BQX 5444
- p. 362 BQX 7507 Order of Friars Minor Conventual. Changed to BQX 7407
- p. 371 BQX 7835-7443 Carmelites. Changed to BQX 7835-7843

These slight modifications in no way detract from the great usefulness of the Lynn classification schedule. The editor has found the manual a godsend in his own library. He would be decidedly pleased if suggestions which might prove useful to the compiler of a new edition of Lynn continued to gravitate to this column. (The first edition is now out of print.)

HELPFUL HINTS

A PAGE FOR ELEMENTARY SCHOOL LIBRARIANS

Sister Mary Fides, S.S.N.D., *Editor*
Dept. of Library Science,
Catholic University of America

One of the most practical library meetings ever attended by the editor was that held last fall, in Baltimore, by the Association of School Librarians of Maryland. Letters had been sent, during the summer, to all members asking them to submit questions concerning any points of organization, administration, procedures, techniques which had been troubling them. A panel consisting of librarians from different types of schools within the state and the supervisor of school libraries from another state was then assembled. The questions were sent to the members of the panel in advance of the meeting and were also included with the programs sent to the members of the Association.

The panel met during the half hour preceding the meeting. Each member was asked by the chairman to start discussion on a group of related topics. Every one of the group contributed something to each item proposed. A very spirited discussion from the floor followed. Reports made formally and informally to the officers of the association during the weeks following the meeting convinced them that their decision regarding the program had been a wise one.

The libraries in the greater number of our elementary schools are staffed by teacher-librarians. Most of them have had but the mere essentials of library training. Surely this group would have many questions to ask if there were a possibility of contact with professional librarians. This opportunity will be given at the Round Table for Elementary Schools to be held on April 20, at 10 A.M., at Hotel Sheraton, Detroit, during the annual convention of the Catholic Library Association.

Will those who hope to attend the Round Table send their names to the editor of this page before March 1? Whether or not you expect to attend the meeting send any questions you would like answered by the same date. All discussion pertinent to them will be publicized during the summer months, if not before.

In "Teacher-Librarian Problems in Catholic Schools", December 1948 issue of *THE CATHOLIC*

LIBRARY WORLD, Sister M. Catherine Eileen, S.H.N., states that of 101 questionnaires sent to the Catholic schools in the Pacific Northwest only 40 were returned. The tabulation of results does not present a very healthy picture. Would we be wrong in conjecturing that the schools which failed to return the forms either have no libraries or such poor ones that they were unable to furnish even the meager information supplied by those who did answer? In many cases we would likely learn that the person responsible for the library has had no training.

Objectives for the elementary school library were set up by the Elementary School Library Committee of the Catholic Library Association at the National Convention held in Milwaukee in 1942. The same objectives were reiterated at the St. Louis meeting in 1946. Though much advance has been made in some sections during the interim, achievement is still far below the goal set by the Committee.

Fresh impetus has been given to the improvement of existing libraries or the establishing of new ones in elementary schools. In some instances community supervisors, in others diocesan superintendents, have been responsible for the movement. Then, too, many parish organizations realizing the need of good books readily accessible are sponsoring benefits for raising funds. In some cases they are making outright donations.

We all know the ideal situation is to have a portion of the annual budget set aside for library purposes. We know, too, that the usual practice falls far short of the ideal. When funds have been raised by devious methods and a library is functioning properly pastors begin to pay attention, and the school library budget becomes a fixed item in the regular parish set-up. Only concerted effort on the part of librarian, superiors and superintendents will bring about our goal—a well-organized, properly functioning library in every elementary school in the land. Is there a possibility of setting a five-year goal for all our schools?



NEWS AND NOTES

SPECIMEN BALLOT FOR THE 1949 ELECTION

VICE-PRESIDENT

(President-Elect)

(Vote for One)

- ☐ Mr. John O'Loughlin
Assistant Librarian,
Boston College,
Chestnut Hill 67, Mass.
- ☐ Mr. Phillips Temple,
Librarian, Riggs Memorial Library,
Georgetown University,
Washington 7, D.C.
- ☐ _____

EXECUTIVE COUNCIL (Vote for one in Each Group)

GROUP I

- ☐ Rev. Andrew L. Bouwhuis, S.J.,
Librarian, Canisius College,
Buffalo 3, N. Y.
- ☐ Rev. Harry L. Koenig,
Librarian, St. Mary's of the Lake
Seminary,
Mundelein, Ill.
- ☐ _____

GROUP II

- ☐ Miss Lucy Murphy,
Buffalo Public Library,
Buffalo, N. Y.
- ☐ Miss Helene Rogers,
Assistant State Librarian,
Illinois State Library,
Springfield, Ill.
- ☐ _____

The above ballot is a copy of the official one to be sent to all active members of the Catholic Library Association, it is not to be substituted for the official copy. The marked ballot should be returned before March 31, 1949, in the envelope provided, to the Chairman of the Elections Committee, Sister Mary Ruth, O.P., Librarian, College of Mt. St. Mary's-of-the-Springs, Columbus 3, Ohio.

Submitted by the Committee on Nominations:

Rev. Joseph F. Cantillon, S.J., *Chairman*
Mother Gertrude Buck, R.S.C.J.
Sister Miriam Dorothy, S.C.
Mr. William A. Gillard
Mr. Laurence A. Leavey
Miss Eileen Riols

MID-WINTER MEETING

Every member of the Executive Council was present in Chicago for the Mid-Winter Meeting of the Association, held at the Edgewater Beach Hotel there, on Thursday and Friday, January 20 and 21. The meetings of the Executive Council were stimulating and effective. A twenty-one page agenda, prepared by the Executive Secretary, outlined the matters to be treated. Besides the actual report of the Executive Secretary, the agenda included the Budget for 1949-1950, the report of the Nominations Committee and the auditor's report for the period July 1 to December 31, 1948.

In accordance with constitutional procedure the official ballot, passed on by the Executive Council, is printed as a separate report in this number of THE CATHOLIC LIBRARY WORLD. The Budget, containing the estimates for the 1948-1949 budget, the actual six months' expenses and the expected income for 1949-1950, as well as the estimated expenditures in the new fiscal year, as revised and approved by the members of the Executive Council, will be presented in a later issue. An unprecedented membership has raised the Association's income to what would be an excellent figure for carrying

NEWS AND NOTES

on the regular work, were it not for the production costs and other services charges which have speeded ahead of actual income.

Both the President and the Executive Secretary, in commenting on the rise in Association income, stressed the need for continued interest in membership campaigns, in services to members and in expansion of activities of interest and help to the Catholic library clientele. The Executive Council discussed the proposed rate of ten dollars a year for institutional dues and the proposals made by Mr. Gillard, Director of Libraries at St. John's University, Brooklyn, at the annual convention at Atlantic City in July. Anxious to carry out the mandate of the vote cast at the national convention, but unable to incur the expenses incident on such a specialized mailing problem, the Executive Council decided that the best method of sounding the membership on the question was to include the proposal, as part of the official ballot, to be mailed to the members next month. In accordance with this decision, there will be a referendum as part of the official ballot. The alternatives on which the members will be asked to vote will be either for the retention of the ten dollars annual membership fee for the use of the headquarters office and work or the remittance of one dollar for each institutional fee paid in a unit, to the headquarters of the unit, for expenses incidental to the activities carried on in the regional work of the association.

The work of *The Catholic Periodical Index* was reviewed. The committee received with pleasure the report of the completion of the biennial volume, the progress being made on the completion of the five-year cumulation, as well as the canvassing of the membership for new titles to be included in the new volume. Rates have been lowered and subscriptions increased by more than a hundred in the past year. The number of magazines indexed has now risen to seventy-eight.

These are the two salient features for the expansion and healthy continuity of the Association, increased Association membership and the continued extension of the immeasurable services of *The Catholic Periodical Index*.

The discussions were continued throughout Thursday. Other points of discussion in-

cluded the Association headquarters, the headquarters staff and finance, Committee appointments, Catholic Book Week and the 23rd Annual National Convention.

On Friday afternoon, January 21, at 2:30, the members of the Illinois Unit in and near Chicago were hosts to four members of the Council, and to many C.L.A. members present for the mid-winter A.L.A. meeting. With the gracious cooperation of Father Mattlin and of Miss Ryan of the Loyola University library staff, a group in excess of fifty heard Brother Thomas deliver an inspiring message in which he stressed the scholarly background of our work, the personal influence possible, as well as the rich rewards in the field of library service. Mr. Leavey spoke informally of the various projects handled through his office.

Rev. Redmond Burke, C.S.V., presiding presented Brother David Martin, C.S.C., and Mr. Richard Hurley. Discussion continued from the floor, with points on the A.L.A. stand on Intellectual Freedom, the delays incident on the publication of the C.P.I. and other matters of interest. Both the officers and members were pleased at the success of this first venture to have a sort of Catholic Round Table at the A.L.A. mid-winter meeting. It will undoubtedly be a permanent part of such gatherings.

UNITS

Louisville Unit

The second quarterly meeting of the Greater Louisville Unit of the Catholic Library Association was held Saturday, January 8, at Nazareth College. Sister Mary Emmanuel, S.L., presided. The meeting was opened with prayer by Brother Leonard Francis, C.F.X.

The first business was the consideration of the advisability of having an Advisory Board, with Rev. Felix N. Pitts, Ph.D., Superintendent of Schools, as the chairman, and the principals and supervisors of the various schools as members of the Board. At the suggestion of the president, Sister Mary Emmanuel, S.L., it was deemed advisable to defer the matter to a future meeting of principals and supervisors.

Sister Canisius, S.C.N., and Sister James Ellen, S.C.N., both of Nazareth College,

THE CATHOLIC LIBRARY WORLD

Louisville, Ky., gave a report of the Proceeding of the Conference that was held in Nashville, Tenn., on December 4, 1948.

It was suggested by Sister James Ellen, S.C.N., that the members of the Louisville Unit consider the feasibility of making a contribution, by means of some panel discussion, to the annual Convention of the Catholic Library Association, which is to be held in Detroit, Michigan, on April 18-21.

Plans for the Book Aid Project for the war-devastated libraries were formulated at this time. The secretary, Brother Leonard Francis, was instructed to send a circular letter to all the affiliated units and schools, instructing or asking them to join in this worthwhile project.

Those present at this meeting gave expression of their enthusiasm and cooperation in the work of sponsoring the sale and advertisement of good Catholic books during Catholic Book Week.

BROTHER LEONARD FRANCIS, C.F.X.

Secretary

Michigan Unit

Approximately one hundred members of the elementary and secondary section of the Michigan Unit, Catholic Library Association, met at the Felician Academy 4232 St. Aubin Street, Detroit, on Saturday, November 13, 1948.

Having as its theme, "Books Tell the Story", the meeting, under the chairmanship of Sister M. Petronia, O.S.F., was addressed by several Detroit members of the library profession.

Miss Dorothea Dawson, Supervisor, Libraries of Detroit Public Schools, outlined the advantages of belonging to library associations. Mrs. Evelyn Stokes of the Youth Service Division, Detroit Public Library, discussed "Reading among Our Teen-Age Youth—Its Trends and Advantages". Miss Miriam Wessel of the Detroit Public Library addressed the elementary school section on books for the sixth, seventh and eighth grades. Sister Mary Raphael, S.S.J., and Sister Mary Hospicia, Fel.O.S.F., discussed books in demand by high school students.

Mr. Laurence Leavey, Executive Secretary of the Catholic Library Association, was a guest and addressed the meeting briefly.

MARY E. GRIFFIN,

Secretary-Treasurer

Spokane Unit

The second meeting of the Spokane Unit of C.L.A. met at Marycliff High School, January 15, 1949. Sister Mary Josina led the opening prayer and extended all a hearty welcome.

Sister Mary Edna enumerated the advantages of the Rosary-Portland plan of Centralized and Cooperative Service for Diocesan Libraries. Sister brought out the fact that the plan helps in the economy of purchasing and processing of books and also saves time and energy on the part of the school librarians. The plan, Sister said, aims at achieving the objectives of C.L.A.

Sister M. Ellen Clare briefly outlined the plan drawn up by the Committee for Catholic Book Week. Sister Ellen Clare and Sister Edna offered to coach their high school story tellers to hold a story-telling hour for the children of Grades 1-6 in their respective schools as one of the projects of Book Week. Each teacher in her respective class may carry out plans of her own choice for the Sharing of Truth with Others. The pupils of Grades 7-8 and high school students will hear Father Hubbard, S.J., the guest speaker.

Copies of the Story Hour schedule, besides other practical helps and hints for the teacher for carrying out plans which she may choose, will be sent to each school.

Miss Ehlinger reported the plans for the Book Fair: Miss Hart will give story-hour demonstrations for the young mothers; Sister M. Bernice, F.S.P.A., will speak on children's books, and put on display beautiful original illustrations and cuts she has collected; two Fathers from Mount St. Michael's will discuss the Spiritual Exercises; and books of musical content and recordings will also be a feature.

Another project for Book Week was to collect used books for the war-devastated countries. Sister M. Edna and Sister Ellen Clare will take care of collected books.

Committees for drawing up a list of books suitable for vacation reading were: Primary, Sister M. Rosella, S.S.N.D., and Sister M. Ione, F.S.P.A.; Intermediate, Sister M. Michael and Sister M. Merwin; Upper, Sister M. Placida and Sister Margaret Maureen, H.N. The Chairman is Sister M. Bernice, F.S.P.A.

BOOK NOTES

Books for Catholic Colleges; a Supplement to Shaw's List of Books for College Libraries. Compiled under the auspices of the Catholic Library Association, by Sister Melania Grace, S.C., and Gilbert C. Peterson, S.J. Chicago, The American Library Association, 1948. 134p. planographed. \$3.75

Catholic college librarians everywhere and the Catholic Library Association owe a great debt of gratitude to Sister Melania Grace and the members of her committee who have brought to a successful fruition the Shaw supplement for Catholic colleges first projected in 1948. Necessary, useful and desirable as such a work is, the thousand complexities, the breadth of coverage, the uncertainties of war and the demands of war made it an almost impossible task for the three valiant librarians who first attempted to compile such a listing. The faith, persistence and perseverance of Sister Melania, assisted ably by so many of our Catholic college faculties, as well as by the devotion of Fathers Gibbons and Peterson, have now put into the hands of Catholic college librarians this significant addition to Catholic bibliography.

The most important fact in any reasonable evaluation of the list is a statement of the purpose it is designed to serve. First, it is not a basic list. It supplements the basic list presented in 1931 by Mr. Shaw. Second, it is a Catholic list, designed as well for evaluating the holdings of a Catholic college library as for suggesting purchases. Its shortcomings and its excellence stem as much from the method of compilation as from the editorial policy to which it was committed. In the light of this selection method, many extra titles might have been included had there not been adherence to the further restraint of one thousand titles.

The evaluation of specific titles and the choice of these over others must await the careful scrutiny of specialists in each field. In the general view, the stress laid on the Catholic contributions to scholarship, the entire replacement of Shaw's suggestions in the fields of Religion and of Philosophy, will reveal, by the most cursory examination, the wealth and adequacy for the general undergraduate library of the titles suggested. In this regard it is an excellent buying guide for the non-Catholic library or university, interested in presenting the Catholic or the Thomistic view of philosophy, or in presenting the dogmas and practices of the Church.

Both the Religion and the Philosophy sections indicate that a tremendous amount of boiling down and cutting of excellent but not essential titles has been done. The list, generally uniform and well rounded, presents a complete picture,

an interest in each phase of both subjects. The same is true in the History section, where, as in Shaw, the biographical works germane to the period are inserted in their historical sequence. In this section, too, the work of Catholic scholarship is important enough to swell the list out of proportion to other fields.

If any fault might be found with the selection, it might be with the number of titles published since 1944. It would seem that either Catholic scholarship has made great strides in the last few years, or that this section represents more correctly the enthusiasms of the many involved in its compilation. Faced with the question of including a host of out-of-print titles, the committee seems to have favored the obtainable recent works to the older volumes whose basic value has been impaired by more recent examinations of and contributions in the field.

In the matter of out-of-print titles, generously interspersed in the work, the full justification given in the introduction seems adequate. These, if the library has them, are high in evaluation merit. Many are easily procurable in present day catalogs, many more are being reprinted. The inclusion of these likewise may insure the early reprinting of titles so highly valued in the college and university library field.

Bibliographically, the compilers have gone as far as possible in giving dates, place, L.C. numbers and price. Where reprints, new or revised editions, shorter format or other bibliographical notes are necessary, they have been supplied.

Great credit should be given to Sister Melania, who, in so neatly typing the entire manuscript, has permitted the entire work to be planographed and put at the disposal of the largest possible clientele through saving in production costs and consequently on purchase price. On the standard size paper for typewriter, the completed book is easily read and easily filed among other reference and cataloging aids. While, too, it is distinctly the Catholic supplement to the Shaw list, the choice of a catch title is a good point.

Sturdily bound in library buckram, *Books for Catholic Colleges* is a genuine milestone in Catholic library progress. A decade of use by interested and impartial college librarians will produce, around 1960, a supplementary or new edition of the work in which we can expect all the good features of the present list to be appreciated and salvaged and all the shortcomings and failings of this edition to be righted.

Needless to say this is a necessary purchase for every Catholic college and university library. It is as well an important bibliographical tool for any library, university or public, interested in caring for the needs of the Catholic college and adult clientele.

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BOOK NOTES

The Catholic Booklist, 1949. Edited for the Catholic Library Association, by Sister Mary Luella, O.P. River Forest, Illinois, The Department of Library Science, Rosary College, 1949. 86p. 75¢

In the 1949 issue, prepared in time for the February celebration of Catholic Book Week, Sister Luella and her staff of collaborators seem to have hit their stride in the production of an annual list for Catholics and those interested in the best Catholic books. The most cursory examination of the list will give ample evidence that this is a list of which the Association may well be proud. It is, by far, the best list that has been made to date.

The Committee, preserving almost intact the membership of previous years, would seem to have begotten the awareness and continued interest in their fields to have culled at leisure throughout 1948, the very best for their individual sections of the Booklist.

Geared, as the list is, to the general public, it brings even to specialists and scholars the cream of the publishers' Catholic output. The number of firms represented is itself an indication of the wide range of selection. To these specialized and general choices the collaborators have added significant annotations that broaden or narrow the appeal of the title mentioned and place the more perfectly the item selected. With the experience of the committee, their constant and continued interest in their various fields of choice, their attention to general and specialized needs, their careful annotations, it is easy to see the perfect answer to Catholic inquiries in the 1949 issue of the Booklist.

In the seventy-page list, some 246 titles are selected, of which thirty-seven are on the juvenile level. If any fault might be found with the composition of the list, it might be the twelve doctoral dissertations that are included. At first glance it would seem that this number is somewhat heavy for so selective a list, yet we are becoming more and more conscious of the care with which Catholic needs are explored and Catholic attitudes stated in the learned papers of the many members of our religious congregations, who, in preparation for their doctorates, prepare and edit valuable contributions to Catholic literature.

The selections in general are an excellent tribute to our Catholic authors and to our American publishers, Catholic and non-Catholic, for the year's work on the American Catholic scene. Monsignor Sheen and Thomas Merton share the honor of being mentioned three times. Five outstanding entries under Bible are an indication of the vigorous and scholarly work being done in this field. Such outstanding contributions as the Franciscan Educational Conference, the annual Liturgical Conference, the Conference on Rural Life are listed, as well as the perennial reference works, the American Catholic Who's Who, the National Catholic Almanac, the Official Catholic Directory.

New bibliographical tools, such as Sister Melania Grace's happy collaboration with Father Peterson in the Catholic Library Association's *Books for Catholic Colleges*, Father Hoehn's *Catholic Authors*, Mr. Willging's third supplement to his Index to Catholic pamphlets and Mr. Romig's second supplement to the monumental *Guide to Catholic Literature*, are part of the list.

Important reprinted works are noted, as in the reprint of Dom Gueranger's *Liturgical Year*, *The Way of Salvation* of St. Alphonsus Liguori and the *Fundamental Principles of Catholic Action* of Father Leotte. As in past editions, important pamphlet material is included, such as Dr. Fitzgerald's *Family Book Shelf*, Redlinger's *Guide to Public Libraries* and the American Press's *Whither American Education?*

There is a fine balance about the list, when one considers the year's production. Father Binsfield's forty-one titles in Religion are balanced and commendable. Father Gardiner's Fiction section is the best that has come to our attention. Father Shoniker has picked thirty-one titles in Biography, which might seem a little overbalanced, except that in the Catholic field we generally have an excellent output in this department. Father Koenig's History seems the most miscellaneous of the sections. But here again, the emphasis must be put on the titles available in the period. Several fine things on Latin America have ap-

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